SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

MR. DAVIS AND THE OLD TESTAMENT

Messrs Editors

It is a subject of regret with many that the influences of Spiritualism should be so much directed to the undermining of Christianity, and that in the present stage of these interesting investigations, such a disposition should be manifest to establish a sect in opposition to the Bible. Certainly those communications received from Spirits who declare the Bible to be the inspired word of God, are, on their face, not inferior in marks of intelligence and honesty to any others. On the contrary, there are several circumstances which should give to the class of witnesses great weight. They are uniformly gentle and modest, never using arbitrary commands, never requiring obedience to themselves, and never tormenting the medium. On the other hand it is an unfortunate fact, though not entirely conclusive, that while many of those Spirits who support Mr Davis' theology exhibit great powers of language and logical skill, we find no difficulty in tracing their doctrines downward, until we discover them blossoming among those ruffianly Spirits who delight to throttle mediums and talk

Mr. Davis, in his journeys in the Spirit-world as a clairvoyant, has failed to discover any place where God is in person, or to make the acquaintance of any Spirit who had ever seen him. The Spirits with whom I communicate declare that in another part of the Spirit-world, diverse from that visited by Mr. Davis, God is visible in the *form of a man*; and that he exists there as a Father, surrounded by his children. Now it is a well-established law of evidence, that one or a hundred witnesses, not having seen, heard, or found a thing, amounts to nothing, as opposed to the testimony of others who did see, hear, or find it. The Bible makes a like distinction as to diverse localities, and intimates that the communication between the two is not very frequent or easy.

The law governing our explorations in the Spirit-world I suppose to be this: As we are made up of body and spirit, the spiritual sight of a person is liable to become opened at any time. But if it be the spiritual *sight* merely, he will be able to investigate but a very limited class of objects, for he will not be able to rise one line's breadth above the condition of his own moral nature. If he would ascend, the *spiritual degree of the inner man* must also be opened; and if he be conjoined by a personal love to the Lord, he will be able to penetrate to the great center of universes, where the Lord personally is, and will find him, and not otherwise.

The dogma which reduces God to a mere operative principle in nature, is as unphilosophical and illogical as possible. It is never arrived at but through a peculiar and very painful process. The child intuitively regards God as a man—the Infinite Man; and he continues ever to do so, unless the desperate dunniness of modern pulpit theology, or very strong influences from associates, tempt him curiously into atheistic speculation. Then he becomes ambitious to comprehend God in his life and has beginning, and, failing to do so, he falls back, a wreck as to his interiors; and, in dying agony of soul, casts God and his revelations to the four winds, takes refuge in his own intellectuality as the chief good, and goes to

Power out of the external elements of nature. He forgets, what the child knows without reasoning, that there must be an intelligence behind the motion of the wind, but that every *apparent cause* in the universe is but an *effect* until a one *First Intelligence* is reached. He forgets that the human mind is so constructed, that it is really and logically impossible for it to conceive of intelligence in a mere principle, or of intelligence at all, without a form, and that form the human form. How unsatisfactory the thought of worshiping, and being ourselves born of, a cold, dead, unthinking, unyielding principle, in comparison with the idea of a living, acting, warm-hearted God, the great Image of ourselves, and who is the Father of our Spirits, as completely, and by exactly the same relation, that our earthly parents are the progenitors of our bodies, and who, occasion requiring, did not hesitate himself to take on our form, and to die, as to his external part, out of love to his children!

Soon after the execution of Lopez, at Havana, I took occasion to get in communication with his Spirit (or what purported to be his, and this is all I ever mean by the use of this form of expression). He said he was still alive and busy, and would yet accomplish his purposes in Cuba. The spirit of Bonaparte declares that he is inspiring and aiding his nephew to carry out his measures in France and the continent of Europe. Swedenborg relates that Luther, on arriving in the Spirit-world, gathered associates and commenced his preaching that Melancthon went on with his writings, and that Calvin formed himself with hunting up the predestinarians, etc. The general fact that Spirits change their opinions but slowly after leaving the body, and that those who had devoted themselves to any particular projects in the propagation of beliefs, or otherwise, still desire to carry them out, is confirmed by all experience. With this fact staring us in the face, that men should go to Thomas Paine for information in theology, men who, were he still in the flesh, would not consider him authority at all, is not a little remarkable. And yet the finger-marks of Thomas Paine are very clearly visible in many parts of Mr. Davis' great work, "The Great Harmonia."

When we come to survey the great field of Spiritual communication, ancient and modern, we find the balance of evidence very much against Mr. Davis, as a slight examination of the writings claiming a Spiritual origin will show. First, we have the book of Genesis, which bears marks of having been, at least in part, transcribed by Moses from a yet more ancient Spiritual record; interesting traces of which are still discernable in Eastern Asia. Then follow the other books of Moses, and all the rest of the sixty-six books which go to make up the Old and New Testaments, together with the various writings called apocryphal. I will only name, in addition, the Koran; Swedenborg's Spiritual works, which extend to thirty octavo volumes; of German works, Stilling's Pneumatology, the Seeress of Prevorst, and Guardian Angels. Cahagnet's French work; Davis' goodly number of volumes, the Auburn Disclosures; and the several other modern works advertised in the TELEGRAPH. Now by far the greater number of these agree on three points, viz, the actual personality of God; the divine inspiration of the Scriptures, and the necessity of redemption through Christ. Setting aside the Koran, which affirms fully the first of these propositions, and there remain only the books of Mr. Davis, and those other very recent, and mostly very ill-digested productions, which have come forth, as it were, from under his wing. Swedenborg, as he tells us, for a period of near thirty years, was in almost constant association and communication with the angelic heavens and with the Lord, a place and a presence which Mr. Davis makes no pretension of ever having reached. The Auburn Disclosures is a series of very remarkable papers, which, as mere literary and logical productions, would do honor to any age or country; and I can but express my surprise, Messrs. Editors, that in your anxiety to place Spiritualism, in all its phases, before the world, you should have overlooked those papers so long. Through some of these channels, and through others, Daniel, Paul, Luke, John, etc., have communicated pretty freely. These persons have been long enough in the Spirit-world to correct, at least, the more prominent of their earthly errors. They affirm the personality of a visible God, the full inspiration of the Scriptures, and that God and Christ are one. But they also say that the Scriptures are interpreted by traditional opinion, in such a way as to falsify them in several important particulars.

Having thus, in a very brief way, touched the great points at issue, I intend to say very little, in proportion to the magnitude of the subject, about the *eight* Old Testament inconsistencies which Mr. Davis has given us, and nothing at all about the *eighteen* others which he has not given us. And,

First, "In the beginning God *created* the heaven and the earth." Mr. Davis objects that matter, though changeable, is *indestructible*, and hence *eternal*; and that "the *creation* of matter implies the bringing of *something* into existence from *nothing*." Mr. Davis is obviously mistaken in the meaning of the word *create*. With his restriction we should have no use for it in the language; *for it to create can not be predicated* of God, it certainly can not of any thing else. We put fire to wood, and *create* heat. The sun *creates* light. The chemist may collect floating vapor, and of *eternal* water, and afterward can not be prevailed by any really philosophical man that God created the universe out of *nothing*, and the word does not imply any thing of the kind. Without doubt, *every* thing that is has emanated from God. He may be likened to a great central sun in the universe of universes, of which the sun in our solar system is a correspondence. And I have, as I consider, very good Spiritual authority for saying that the natural universe proceeded from the Divine Creator in the form of ethereal efflux, producing, first, suns of universes, and second, suns of systems, from which, in turn, proceeded planets. Science has demonstrated pretty conclusively that every known substance is capable, by the application of heat, of being rendered into a gas, showing very satisfactorily that the gaseous state in creation preceded the solid, and that it would be possible, by the application of sufficient heat, to reduce this entire globe into organic vapor.

Second, "And God divided the light from the darkness. And God called the light day, and the darkness he called night." All this was on the *first* day of creation, and Mr. Davis objects that the sun and moon were not made until the fourth day, and that the paragraph, "And God said, Let there be light, and there was light," implies "the absence at first of all light from the universe." Mr. Davis steers this to be in direct *antagonism to all the positive discoveries of the age*. "Science," he says, "demonstrates that heat, light, and electricity were in existence before the earth was formed," and he asks which shall we believe—Science or the Old Testament.

Let us see if we can not help Mr. Davis out of his entanglement. And, first: We talk to children according to their capacity; and again, there are certain *appearances* in nature which are not real, but which, for the sake of convenience, we adopt as *real*. Thus we say, the sun *rises*, and the sun sets, when the sun neither does one nor the other. The Bible conforms itself to the same law of necessity in addressing our understandings, and to the same doctrine of *appearances* in dealing with nature. With respect to the order and method of creation, I presume Mr. Davis' views and my own are very similar. It is to be presumed that the work of creation reaches back into infinity, and will proceed on to infinity. But when our world became sufficiently mature to be stocked and inhabited, the work, with us, in a certain sense, was said to have ended. We were furnished with such an [illegible] as we could best understand; and I have no doubt, when the actual processes come to be understood, but that they will be found to accord with the periods and descriptions in the book of Genesis.

I hold, then, that the six days of creation were indefinite periods of time; that the earths of each system are emanations from its sun, and are inclosed within its sphere; and, notwithstanding the decision of astronomers, I am by no means certain but that one atmosphere, of different density in different parts, incloses an entire system; that the earths emanated from suns as mere gases, and are gradually solidified by the action of fire, electricity, and, perhaps, other forces of which we have little knowledge. The expression, "In the *beginning* God created," etc., does not of necessity imply any conflicting limit as to time. We say, "In the *beginning* of the Roman empire," and we may mean any early point of time in the whole term, or the whole time up to the period and beyond when it could properly take rank as an empire. No one would think of confining the application to that point of time when the first stone was there laid for the first foundation of a [illegible]

We are now to remark that, in the Scripture account, the production of light is spoken of at several different times, but always under different aspects; and, furthermore, we are to bear in mind that the account of the creation, in Genesis, relates almost exclusively to this earth, and that the other heavenly bodies are, in the main, only incidentally alluded to, as seen from the earth. On the *first* day of creation, it appears, there was light on the earth; on the *second*, the firmament, but of sky simply, because visible; and not until the *fourth* day, or period, were the sun, and moon, and stars to be seen. Now all this is very natural, and accords perfectly with what would be likely to occur, if the world originated in the manner both Mr. Davis and myself suppose, and its own geological structure confirms; and when we come, in addition, to consider that the relation is given us according to appearances, as in other parts of Scripture, and as we every day speak and write ourselves, we have nothing more to ask. As the crust of the earth consolidated, the smoke and vapors, which had hitherto shrouded it in darkness, would begin to dissipate, admitting a degree of light; and as the watering process proceeded, next sky; and subsequently still, sun, moon, and stars would gradually break in all their glory upon the astonished world. In supposing that the expression, "Let there be light, and there was light," applies to the whole universe, Mr. Davis is again mistaken. The reference is obviously to this earth alone.

Third. Mr. Davis' third point is, that the Mosaic account "teaches that the heavens and earth, and all that in them is, were made all *perfect* at once," and that "Genesis also affirms that man was more pure, perfect, and wise—more in unity with heaven and its Author—than the race is to-day." Mr. D. affirms that universal nature refutes all this; that the "*first* types of vegetation," "animal life," and so on, are "rough, crude, incomplete," and in every respect inferior to *after developments*." As to creation having been produced *all perfect at once*, in point of time, the Scripture makes no such declaration. On the contrary, it expressly extends the work through six distinct periods, now very generally considered to have been periods of great extent. I would like very well to know what kind of perfection Mr. Davis means. The Bible expression is *good*. God saw that his works were all good as they came from his hand. Does any body doubt it? Allowing God to be a mere principle in nature, that principle must of necessity work in perfection, like a perfect steam-engine, until forcibly obstructed. But it does not follow that man, as he came from the hand of his Maker, should have been perfect in wisdom and knowledge. A child may be good ("perfect") to look at; but he is perfect as a child and as a man. A sausage may be good ("perfect") in bodily and mental organization, but not in intelligence. A fair, rational interpretation of the Bible meaning in this: God saw that man, and the other works of his hands, were well fitted to the purposes for which He designed them, and therefore pronounced them good. Of course, as the first man had no taint of hereditary disease, either physical or mental, before he commenced to act, or in any way had injured himself by a disorderly life, he was "more pure," and "more in unity with heaven and its Author, than the race is to-day."

Fourth Mr. Davis' fourth objection is but an elongation of his third. If every thing was "*very good*," Mr. Davis wants to know "who made the wicked serpent that tempted Eve," and, also, who made the devil? We have already seen that under the supposition of an *impersonal* God, as well as a *personal*, the conclusion is irresistible, that first creations are good, that is, perfect of their kind, until they become corrupted. For an explanation of the corruptions and imperfections which supervene, we must look to the freedom of movement. The light and warmth of the sun are very good, and yet with a glass I may pervert those glorious and blessed rays, set my house on fire, and perhaps lay a whole town in ashes. The little infant, so far as we are able to judge, is quite as an angel. He grows up to manhood perfect in health, in bodily and mental vigor. And yet he may pervert *every one* of those noble faculties which God has made so good, if he chooses, and perish at middle age, or before, as many do, a broken-down debauchee, every power, both of body and mind, by that time having been utterly exhausted. The devil perverted the good gifts of God, and became the *wicked* being he is. Desiring company and subjects, he seduced our first parents to follow his example, and probably entered the serpent, as at a later period demons entered the swine, and used him as his instrument.

Fifth. Mr. Davis' fifth objection is, that Genesis confines the work of creation to "six literal days." This by no means follows as a necessity. The word day has now, and always had, different applications. It frequently means an indefinite period. We say, "in our day," meaning our whole lives; "in the days of the Cæsars," "in the days of the Judges," meaning the whole periods that the Cæsars held away at Rome, and the Jews were ruled by Judges. This is emphatically a Bible use of the word; and in this very account of the creation, the six periods are first spoken of as so many days, and then all together as *one day*, showing very conclusively that in the use of the word, literal days were not intended. The language is this: "These are the generations of the heavens and of the earth when they were created, in *the day* that the Lord God made the earth and the heavens."

Sixth. "Genesis *can not* be a true report," says Mr. Davis, "because it contradicts the positive declarations of astronomy." "Moses makes the heavens and the earth about six thousand years old." "*Light* requires *three hundred thousand years to travel* from one of the fixed stars to our earth." Mr. Davis makes two mistakes here: first, in supposing that the record confines the work of creation to a week; and, second, in assuming that the Mosaic account is an account of the Universal Creation, instead of an account of the creation of this globe. The Mosaic chronology can have no proper application beyond the confines of this earth.

Seventh. "Genesis can not be a true report," continues Mr. Davis, "because it belittles our ideas of God." Mr. D. specifies: Genesis represents God as getting "fatigued," and "resting" on the seventh day, like a man; as "walking in the garden in the cool of the day." Adam and Eve hid themselves from an "*omnipresent* God; and He "being unable to find" them, called to them; and again, after the fall, "it *repented* the Lord that he had made man," etc. I can not avoid a feeling of indignation as I read Mr. Davis' sneers and sarcasms (which I do not repeat) over so grave a subject; grave, whether the Bible be true or false, from its own intrinsic importance, as well as from the fact that the faith and hopes of a large part of mankind hinge on the questions which Mr Davis handles so flippantly, and so unconsciously, and so unwisely. A proper respect for the opinions of others should have taught him differently, and he ought also to know, that true reason and a good cause require and accept no such aids. I will ask Mr. Davis if he "belittles" himself when he talks to his child with such choice, and variations, and simplifyings of language as may be necessary in order to enable his child to understand him? or if he would "belittle" himself in accommodating his language to the comprehension of an unlettered, ignorant person with whom he might be conversing? I suppose Mr. Davis does this, we all do it. We do it simply because it is unavoidable. Our talking would be useless if we were not understood, and hence of necessity we condescend our language, not to the standard of our own knowledge, but to the intelligence of our hearers.

Mr Davis is again mistaken in the meaning of a word. "To rest" does not necessarily imply fatigue. It means simply to cease from action or motion, and it is only when the accompanying circumstances imply fatigue, that we understand it in that sense. Of the Supreme Worker nothing of the kind can be predicated, and God's *resting* on the seventh day means simply, that having finished a certain work his labors ceased. I see nothing unnatural or belittling in the familiar intercourse represented to have subsisted between God and our first parents before the fall. On the contrary, every logical deduction of reason and consciousness agrees with revelation in affirming that we are God's children, made in his own likeness, and nothing can be more natural than that father and children should associate together. Such having been the original order of things, into the same order will the restored man again come.

Eighth. Under his eighth head, Mr. Davis informs us that he is aware that the more advanced thinkers among the supporters of the Mosaic theory have abandoned the idea of six literal days of creation, accepting instead the geological interpretation of epochs, or ages. He asks, "If we are now to receive the six days as *figurative*, how shall we regard the *seventh day*, on which the Lord rested?" "Why are we inconsistently and hypocritically keeping *one day* in each common week as the day hallowed by the repose of Deity," etc. "Here, again," continues Mr. D., "the *positive* principles and deductions of a philosophical theology stand in direct antagonism to the accounts of Moses." Mr. D. fails to give us, with any clearness, his reasons for this conclusion. Let us see if it properly has any basis to rest on. If the six days are taken as periods of unknown length, the seventh, which completes the series, is entitled to a like character. For aught we know, it may not yet have ended. As a correspondence of those great periods, the natural days of the earth were divided into periods of seven, six days of labor and one of rest, for the use and convenience of man. All this looks very natural and very probable, and I fail utterly to discover in it any "antagonism" to the principles and deductions of philosophy.

Having thus patiently traversed Mr Davis' eight specifications of Old Testament inconsistencies, it is impossible to avoid the conclusion, that when unselfishly and unprejudicially examined, the Mosaic account of the creation is not only in consistence with itself, but also in harmony with, and is confirmed by, modern geological discovery. I can not now follow Mr Davis into the question of the age of the world since the peopling of its surface, as indicated, or supposed to be indicated, by Chinese records and Egyptian hieroglyphics. Suffice it that the main doctrines of the Bible, relating to man's condition, wants, and duties, are the unavoidable deductions of pure reason, and need no revelation whatever to sustain them. Who needs a revelation to inform him that man is corrupt? that in his infancy he was pure, and as he ripened into years fell from it? that we all are born with hereditary taints? that the first man (for there must have been a first man) had none of these hereditary taints? and that if he had lived an orderly life his offspring would have escaped hereditary taints? Who needs a revelation to tell him that, as an individualized intelligence, he is after the image of the Great Supreme? He feels it within himself. He knows it. Every well-ordered mind is conscious that he is an offshoot from the One First Great Intelligence, and as like begets like, and can impart no qualities it has not, and must impart what it has, it is very easy to trace back from the sprout to the original tree, and to find God in the form of an Infinite Man. We propagate our kind, but what have we to do with the process of moulding the human form divine, as it appears in the infant? That part is done by a superior Power. We look about us, and discover that we are surrounded by effects. There is not a cause visible to the external man in the whole earth; and by this we know that every thing we see is an outgrowth of things we do not see. Understanding, however, the relation between cause and effect, especially that like produces like, we are able to discover, as the apostle declares, what those invisible things are; and from natural hills, and dales, and trees, and rivers, and cities, to go to Spiritual, and thence to celestial landscapes of unimagined beauty; and from the best types of the human family, the father surrounded by his children, to the Great God and Common Father in the midst of his angelic offspring.

The Bible, without doubt, is very poorly understood. Undoubtedly some verbal errors have crept into it, and much of the theology, which is professedly sustained by it to a mere Pharisaic theology, without life. Nevertheless I accept the Bible as the inspired word of God; not, however, simply because of its own demands to be so considered, or the claims of tradition in its behalf, but *because* I find that careful logical deductions from all that we see and know, *aside from revelation*, lead inevitably to the same conclusions; because it appeals to my own interior consciousness with a power and sweetness I can not resist; and *because* what appears the purest and loftiest sources of intelligence in the modern Spiritual Manifestations, as well as the Spiritual Manifestations of all ages, *fully affirm it*.

J. B. ORTON.

The letter of a Prince.—Mr. Webster, the U. S. minister, whose official position entitled him to much consideration in England, has in his possession the following touching letter of a prince of the house of Bourbon, which a poor lad will prize. Some time since he wrote to the old Duke about the same language. A portion of his letter to the prince and some years after received the following reply. These noble men are gentlemen of the best acceptance of the term, and their feeling is not a long one. I have met with one surviving brother, and he is as ingenuous and more friendly, more manly to me than father is again, unknown to his mother. He prayed for them, and made it for the one. He kept it by him until his death, and, because what appears the hatred of the same fate as his brothers had done before. Perhaps modern patriots will call this by some disrespectful name, but they can't wrap an ignorant mantle. We feel it sufficiently to forbear to call it by any vulgar or low epithet.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, OCTOBER 12, 1850.

TO CORRESPONDENTS.

☞ Persons who send communications intended for the press should, if they desire to preserve them, retain copies, as we do not undertake the responsibility for the safe keeping of communications which are not published. Among the issues of crowded papers there are unavoidable delays in publication, and we can not be responsible for the safe keeping and return of communications which are rejected.

THE BIBLE AND INSPIRATION.

Extract from a Speech delivered before the Hartford Bible Convention.

I can not say that I am here to oppose the Bible, nor shall I intend that its errors are divinely inspired. However, I regard this book, as a work of peculiar interest, and I can not doubt its value to those who entertain rational views of an overruling. I am happy to accept this book, but I must receive it for what it really is. I can not take along with it the sacred fictions in which it has been dressed. The book contains many beautiful and useful things. There is much valuable history in the Bible which it would be folly to reject, and I therefore receive it as history; I accept its poetry—if which there are some sublime and beautiful examples—as poetry; its records of Spiritual experiences are very numerous and greatly diversified, and I joyfully embrace them as among the jewels of our immortal life, and as illustrations of the intercourse between the Physical and Spiritual Worlds. Its descriptions of so-called miracles I must regard as honest, and, for the most part, reliable accounts of actual occurrences. With my present views of the nature of the human mind, and of the philosophy of inspiration, I can not suppose that those who recorded such expressions were free from a liability to err, but I do feel assured that they were honest men, and that many of the phenomena described were produced by the direct agency of Spiritual beings. That the Bible is either entirely or exclusively the word of God—the letter being inspired—or that it comes to us with Divine, infallible authority, I do not believe.

No language is adequate to express our highest thoughts, or to disclose our deepest emotions. Men who are not inspired, according to the prevailing acceptation of the term, often feel that all language is too tame and powerless to reveal the depths of mental feeling, or to reach the loftiest conceptions of the human intellect. And if we, who claim no very exalted inspiration, find language wholly inadequate to this purpose, how can any man be so profane as to attempt to rank the infinite beneath himself by presuming that the ALL of revelation is comprehended in this single book! Indeed, the idea that any written communication can be an infallible guide to all men, under every circumstance of life, and in every age of the world, is, in my humble opinion, simply absurd; for, however perfect the sources of this inspiration may be, perfection, in the absolute sense, certainly does not characterize the modes of this intercourse. High and holy beings may have inspired many things contained in these Scriptures—I believe they did—but the assumption that we have here a complete transcript of their thoughts, and more especially that the book contains all divine wisdom, which it may be requisite for man to know in the present and the future, is to limit the infinite and to set bounds to human progress.

I need not remind you that the meaning of words is often determined by parallels of latitude and longitude. The meaning of an important passage is sometimes entirely obscured by our inability to determine the sense in which the author employed a single term, or by the carelessness of the transcriber or printer in pointing a paragraph. Moreover, the various mental attributes and tendencies of men lead to the adoption of as many opinions as there are expositors or readers. This is obviously true in the widest sense among men who do their own thinking. If the writers of the ancient Scriptures were overshadowed by a Spiritual and Divine presence, they may have understood what they endeavored to express; but if the Divine afflatus was long since withdrawn, and men are no more inspired, it is morally impossible, at this remote period, that the original impressions should be communicated to us. Before we can be rightfully informed and directed, we also must be inspired, and not merely the sources of that inspiration, but its modes, and our capacity to apprehend the import of divinely-originated ideas must be perfected.

Revelation can not make any thing true that was not true before. It never did create any truth. The word implies nothing more than this: Revelation is the making known by means of written characters, articulate sounds, or otherwise, some truth that before existed. All the truths of revelation were recorded in the constitution of things long before they found expression in human language. The act of tracing them on stones, parchments, or on books, adds nothing to their significance or authority. The original revelation of God exists in the great empire of being—in the Physical and Spiritual Worlds. These constitute a grand and comprehensive record of God's thoughts, which no utterance of ancient prophet, or seer, or record of Jewish traditions and miracles, has ever equaled. Hence I can not for a moment presume that all the truths which are concealed or disclosed in the mysteries of creation, beneath, around, and above us, are contained in the Bible.

Some years since I was brought to the ordeal of deciding whether I would remain in the Christian Church or not. The issue depended on my solution of the single question, whether I would consent to accept this book as an unerring guide in all matters of faith and practice. The ecclesiastical association of which I was a member required me to file a declaration with the standing clerk, to the effect that I believed the Scriptures to contain "a sufficient," and, indeed, "the only rule of faith and action," for all men in all ages of the world. On reflection I found that my faith and practice, in the various relations of life, were regulated and governed by all that I had learned from every other source as well as from the Bible, and consequently I could not make the declaration. I am sorry to say that this ordeal was instituted by one of the profoundly liberal Christian denominations—the Universalists. Those who had inculcated the largest liberty consistent with Nature and Reason, who had loudly professed to exercise the broadest charity, and to favor the most unlimited toleration of theological opinions and modes of religious culture and worship, ventured, in an hour of seeming peril, to falsify their professions by this effort to shackle the mind. I had never been catechised on this point, and on entering the church no clerical inquisitor thought proper to question the general soundness of my religious opinions. There was, at that time, no fearful apprehension that the church was in danger. The door stood open, and the sentinels did not invariably require the shibboleth or theological pass-word. I was allowed to walk erect into the church, and to stand upright after I was in; and when, at length, the judgment was required to bow, when the deepest reverences were to be manifested, and the soul dishonored, I took the hazard of walking out of the church. [Applause.] There was room enough outside, on the great plane of nature and reason, where I might be permitted to study the sublime revelations of the Universe without restraint, and to worship the Father in spirit, in his own great temple.

Now, while I accept the Bible, with the qualifications already specified, I hold that nothing in this world is too sacred to be examined. [Cries of Hear, hear.] If I can not subject its contents to the action of the rational faculties, and decide upon its merits precisely as I am accustomed to judge of other books, take it away. [Hear, hear.] Give it to beings that have no reason. For what purpose are these faculties given to me—to Man—if not that they may be exercised? Is not the Universe revealed to us to invite them to action? The Material and Spiritual Worlds are filled with problems of vast significance and revelations of wondrous power and glory; and these, and all things invite us to observe and to reason. If, therefore, any man has a sacred book, a stereotyped theology, or a doctrinal settlement that is likely to be jeopardized by the developments of science and the results of enlightened reason, he had better dispose of his interest in the same now, for the present age will try his treasures "as by fire."

An ancient inspired speaker once said, "In him [God] we live, and move, and have our being" (Acts xvii. 28). If the Divine Spirit is to all and every thing that has life, if his presence and power are revealed in the beautiful forms and activities around and within us, we can not resist the conclusion that Inspiration is universal and perpetual. God is IN ALL NATURE, and by the power of his indwelling presence all things have life. The Infinite Spirit dwells in all men; therefore, all are inspired, not indeed in the same measure, but in degrees corresponding to their several wants and capacities. If God is in all, if the divine life and thought flow into, and animate all living and intelligent creatures, it may reasonably be inferred that revelation is purely natural—in the sense in which we use the term—and that all men, in every age of the world, have been inspired of God, in so far as they have become fit receptacles of the Truth.

It will be perceived that Inspiration, as viewed in this connection, is something more than the mere records of Hebrew prophets and poets. It is the influence of the Spiritual World which overshadowers the realms of physical existence and the power of the ever-present God—present in every thing, but especially in the human spirit. Inspiration is not, for these reasons, confined to this book; it is not all comprehended in any other book, nor yet in all books. It is a living, present, and universal truth, displayed in the gradual infloat of the elements of the Spiritual into the Physical World. Inspiration is not unnatural; as we employ terms, it is not supernatural. And here I wish to define what I understand by *Nature*, for we may differ endlessly about things unless we agree in the use of *words*. It is believed that some truths of all the controversies, from first to last, have arisen from a different understanding of *terms*, rather than from any radical differences with respect to essential *principles*. [A voice, "Yes."]

The common idea presumes that Nature comprehends merely the visible forms and phenomenal aspects of things. It limits Nature to what addresses the senses only. The inward laws and vitalizing principles of the Universe, and all Spiritual existences, are not included in the domain of Nature according to this definition. If Nature only embraces what is tangible to the senses, I believe in *supernaturalism*; no doubt on, also, do all men. But we object to the popular definition. Nature, as we regard the subject, is not the mere shell of the Universe, and the superficial aspects of its ever-changing phenomena; it comprehends the whole system of outward existences, with their internal forces, and the laws which regulate all invisible material processes and external developments. Whatever, therefore, relates to mind in its manifold relations comes within the domain of Nature; and as all inspiration and revelation, in every age of the world, have been given to us through the medium of the human faculties, revelation is seen to belong to the empire of natural results. If, on the contrary, Nature is admitted to comprehend only the grosser forms and visible changes of the material world, the execution of the simplest mechanical operation is supernaturally performed, inasmuch as the ordinary operation of material forces, unaided by intelligence, would never construct a table, or print a copy of the Scriptures. Thus it will be perceived that the printing and binding of the book are supernatural in the same general sense in which the revelations it contains are so. But let Nature be truly defined—let the popular idea be enlarged so as to comprehend her whole empire, and the human faculties illuminated so as to perceive what Nature clearly comprehends, and all material transformations and mental phenomena will be found to observe a uniform, natural order.

☞ SPIRITUALISM, by Judge Edmonds and Dr. Dexter, is now published and on our counter. We expect that all our patrons will want the work, and we shall supply our orders as fast as possible, in the order in which they are received.

☞ We desire to notify our friends, in the city and from their country, that our Rooms at 256 Broadway will hereafter be open on Monday evening of each week, until further notice, and that we shall be happy to see them. One or both the Proprietors will be present from six until ten.

☞ FRIENDS IN TROY are informed that Dr. E. T. HALLOCK, of that city, will pass the evening Sunday (21st instant) with them, and will lecture during the day and evening at such hours as they may be pleased to designate. Dr. H. is an interesting speaker, and we are most happy to commend him to the fullest confidence and highest esteem of all who may make his acquaintance.

CORRECTION.—Our correspondent, J. E. Gamble, writes us as follows, from Philadelphia, under date of Oct. 10th:

"I would call your attention to an important typographical error in my "Reply to Old Testament inconsistencies."

In my first proposition, it reads thus: "That *is*, in the beginning of that period which the book of Genesis gives us an account." Whereas, it should read thus: "That *is*, in the beginning of that period of which the book of Genesis gives us no account."

Also, I find that I have erroneously quoted the action of the ostrich when fleeing from its pursuers. It should have read thus: "The ostrich, fleeing from his pursuers, hides his head in the sand, instead of under his wing."

THE CRYSTAL PALACE.

We doubt if the public generally are aware of the fact that the Crystal Palace Exhibition is to close on the first of December. Only six weeks remaining to inspect this great display of the products of science, art, industry, and taste, and probably not one half of our city population have yet visited the Palace. This is not as it should be. Such another display will not be made in our day, and whoever fails to enjoy this one will probably never look upon its like. Very much of the exhibition, particularly of Old-World contributions, possesses the highest interest.

Viewing the Crystal Palace only as a great temple, in which Peace has displayed her trophies, demonstrating that the late victories and warriors better and braver than ever figured on fields of carnage, the sight is one to inspire and exalt the heart of every lover of progress and humanity. It is a magnificent spectacle, and standing beneath the chaste dome of the vast structure—itself a thing of fairy-like and wondrous beauty—the eye takes in a panorama as varied as it is multitudinous in objects which attest the genius and skill of man. The forge, the foundry, the loom, the hammer, and the plane have conspired to astonish and delight the beholder. The painter's reverie and the sculptor's marble have there blended their glories in a grand grouping, and forms and features of almost divine beauty develop the lofty perceptions of the human soul speaking through a cultured intellect.

From the fruit of the cunning chattle that were the pictures-tapestries of Gobelins and Beauvais; of the master hand that fanned the porcelain of Sevres; of the rarest skill that in ceramic has so transferred the colors of Guercino, that his "John the Baptist" seems to live and glow in marble, mocking the master's canvas, to the veiled bust of a fair woman, whose face shines through marble folds as if it were the face of a lady man screened by the snowiest lace, and still down to the least of the works of a world's art displayed so lavishly in the Palace exhibition, there is enough of noble and beautiful for the study of a lifetime. If the sculptures, or the pictures, or the inventions of the Crystal Palace were, either of them, singly offered as an exhibition, at the price which now covers them all, and an endless show of curiosities besides, the excitement to see them would be universal. Why is it, then, that city and country seem to [illegible] so little interested in this greatest exhibition ever made in the New World? We can not understand, except it be that the public are impressed with the idea that the Palace is to remain open forever. If any are putting off a proposed enjoyment for such reason, we beg of them to remember that the exhibition is to close on the first of December. Then thousands and tens of thousands will vainly regret that they neglected to see what it were worth an ocean voyage to examine.

The exhibition is now perfect in all its departments. The great gallery of many hundred paintings—among them some of the best of old and modern art; the vast range of machinery, for a thousand uses, in motion; the mineral cabinet, filled with the rarest specimens of native and foreign ores; the implements of science, art, and agriculture; the manufactures, and more else than we have time or space to enumerate, making up a total value of over five millions of dollars, appeal to the intelligent curiosity of the American people. It is only after several visits that we have begun to feel fully the magnitude and merit of the Crystal Palace exhibition. It can not be enjoyed in a moment. Days and weeks are necessary to its full, or even a fair study, and those who have leisure, more or less, can not reap a richer reward therefrom than by devoting it to the Crystal Palace. Go there prepared to look upon its world of wonders with a calm and intelligent eye. Pass by whatever is familiar or common-place—for there are many things not unique—and examine first that which is most novel. Be sure to see the products of foreign art, invention, and taste. These will soon be taken home. The time for the exhibition of the "Tapestries," and the "Fresnel Light," contributed by the French Government, is already expired. They may be removed any day. Look at the French porcelains; the Italian sculptures; the paintings generally; the work of the French and German looms; the splendid marble and wood mosaics from Italy; and many other rare things contributed by European art. Leave home products to the last. These may be seen, possibly, at other times and in other places.

Those who have leisure should go often to the Palace, and not examine more things at a visit than the mind can retain an idea of. Those who go but once, thinking to see all, come away with a confused brain, unable to remember scarcely a thing they have seen. A few objects, however, once seen leave a distinct and vivid impression. Among these are the railed bust; the cage and nest of Pavian Cupids; the marble Adam and Eve; the mosaic copy of Guercino's "St. John the Baptist;" Marochetti's colossal equestrian statue of Washington; the tapestries and Sevres-ware; Thorwaldsen's "Christ and his Apostles;" the death-struggle between a peasant and a bear; the "Fresnel Light," etc. For admirers of modern empresses, there is a fine bust of Louis Napoleon. To lovers of exceedingly truthful sculpture, we commend the statues of "A Soldier's Son trying on his Father's Hat," and "The Industrious Girl." To lovers of ideal art—for the head, we think, can not be a portrait—see a beautiful, classic bust of a youth in the Italian department. The better way of examining the objects of the Palace is to take one department at a time—and any one of the departments, particularly of high art, is sufficient for a day's work. We have spent pleasant hours examining the collection of those familiar objects—daguerreotypes. Some of the cases contain marvels of the perfection to which the Daguerrean art has reached—in proof of which, look at Gurney's, Brady's, and Harrison's pictures. We have also spent delightful hours before single paintings and groups of statuary, nor felt that our time was misspent.

It would be impossible for us, in the space we have to spare to this subject, to attempt any elaborate criticism. Many single art-works, were we to descant upon their beauties as they merit, would lead us into chapters. Our chief object is, by glancing at the general face of the exhibition, to induce such as have not been at the Palace to visit it at once. It is an exhibition that can not fail to do good to all who examine it intelligently. It is a grand muster of the forces of Peace—a temple filled with her bloodless monuments and trophies; and when war has been so long worshiped by armed hosts, shall those who profess to love and honor a nobler spirit stand aloof from its shrine on the occasion of its first great installment in the New World? We hope not—we believe not! yet the first of December is close at hand, and but a fraction of the people in and contiguous to this city have visited the Crystal Palace. We regard the exhibition as more valuable to the mechanic, the artist, and more interesting to those who seek for pleasure, than all the other exhibitions in New York.

IS THERE NEED OF SPIRITUALISM?

The following letter contains the sentiments of millions who are now awakening to a living faith in immortal life through Spiritual Manifestations, and demanding a philosophy capable of demonstration:

OLMSTED, ALLEGHANY CO., N. Y., Oct. 1, 1850.

WILLIAM PARTRIDGE AND BRITTAN:

I have been a "skeptic" from my boyhood. The religious darkness of the day, in which I have been surrounded, have appeared to my understanding so unnatural, that I have deemed it impossible there were sufficient foundation, and ground. For honestly dissenting from dogmas which are inconsistent with my reason, I have been derided by Christian professors, branded as an infidel, an enemy to God, and a scoffer at the Word; all of which I have borne. I believe, with tolerable forbearance, and have groped my way through life as best I could, without any hope or prospect of a future, until the dawning of modern revelation, which has lit a measure of light on my way.

Nearly three years ago, while living at Rochester, I remember, very accidentally, to call with a friend at Mrs. Fish's and witness the "rappings." Fully believing, as I did then, that the thing was too idle and frivolous for a serious thought, I went predetermined that if we were to believe in "Spirit Rappings" there was nothing left in the world too absurd for our credence. Instead of expanding it in the light of an unfolding of new and higher principles of nature, and leading it to an elevated step in the world's progress, I imagined it a startling retrogression—taking us back to the times of spells, superstitions, and enchantments. I was more undecided in the character of the manifestations. I saw at once they were extraordinary, and involved some new, or rather unknown, agency. My attention once aroused, I have endeavored to investigate the phenomena earnestly and candidly, though with but limited opportunity. I have read all the matter I could well obtain, both for and against its spirituality; and the result is, that the subject has become one of deep interest to me. Some of the exposés, as I can perceive, tended in any manner to lower the agency electrical or Satanic, than to take the intelligence at its word, and call it a beautiful. Although I would be glad to see more evidences—something so unmistakably tangible that the future will become as real as the business of to-morrow, I have already a hope of immortality that I would not lose for the world. I can perceive that man has a strong intention to do good, and should take pride and pleasure in elevating himself and fellowmen in the scale of being. I can perceive there is a rational purpose in the position of man in the world, and that he who fully realizes it will not live in vain. Nor am I alone in this respect. In my own immediate neighborhood, where but a faint expression of Spiritualism has been felt, I have one brother and a number of friends who, but for the light the new philosophy is shedding, would be living without hope in a future.

Very truly yours,

ORSON LEGGETT.

EDITORS.—Is there any need of Spiritualism? Ask those who think they have hope in immortal life through the Scriptures. I say *think*, because Spiritualists are constantly witnessing unmistakable conversions through Spiritual Manifestations, of those who *thought* they fully believed before. Many are moved to acknowledge that, whereas they hoped to live again, they now, through intercourse with Spirit-friends, *know* that a future life awaits them. For millions of professing Christians like these is Spiritualism needed to-day. There are men and women so organized as to require a reason rather than a miracle for their hope of another life. Their minds run in a rational channel. To them miracles—such as are inexplicable and may never occur again—become stumbling-blocks, and are recognized, if at all, as natural events transcending contemporary philosophy. If the Church had known and urged the philosophy of its so-called miracles, rather than the authority upon which they rest, it would ere this have convinced the world. Their authority is too remote and questionable, while mistranslations, ambiguities, and interpolations are too apparent for a living, tangible faith. Hence there is need of Spiritualism to-day to reinform and demonstrate by similar occurrences the credibility of past events.

There is need of Spiritualism to-day to Christianize the spirit of the Church; to move it to self-examination of its assumptions, dogmas, formalities, and all manner of uncharitableness.

There is need of Spiritualism to bring peace to those wrangling and fighting in the name and for the glory of Christ, to inspire Christendom with humanitary deeds, to love and unity of spirit, and with that forbearance and charity which will tolerate free thought and diverse views without prejudice or passion.

There is need of Spiritualism to-day to teach the Church proper humiliation for its self-righteous assumptions to holiness, and consequent neglect, cold indifference, and bitter anathemas against those daring to utter thoughts not recognized in the creed.

There is need of a Spiritualism to-day which shall recognize a brotherhood, and demonstrate the influence which want, ill-treatment, and wrong have on the masses here and hereafter.

There is need of Spiritualism to-day to unlock the doors of the sanctuary to the poor—to warm and cheer them with Christian hopes and sympathies—and especially to nourish their famishing frames.

There is need of Spiritualism to-day to energize our efforts to reform and to stimulate holy endeavors toward a higher life; to subdue pride and personal ambition; and to inspire a broader philanthropy.

There is need of Spiritualism which shall *do* something to relieve suffering, overcome evil, and elevate humanity everywhere.

There is need of a Spiritualism to-day which shall disclose a comprehensive philosophy more ancient than miracles, more reliable and enduring than human testimony, more potent than authority, and which shall comprehend the nature and harmonize the relations and interests of mankind.

CHARLES PARTRIDGE.

EXPERIENCE OF A MEDIUM.

MR. ISAAC H. CARMAN, of Clarke Township, Montgomery Co., Indiana, writes the following letter to his experience: Having been for a long time anxious to witness for himself the alleged Spiritual Manifestations, he finally saw them and was convinced, and subsequently became developed as a medical clairvoyant. In that capacity he has cured the sick, and has done many other wonderful things while under the influence of Spirits. He has, however, had the misfortune to be deemed insane by his neighbors and professed friends, and states that these have three or four times bound him hand and foot, and compelled him to take poisonous medicines, which came very near destroying his life. He requested them, if they thought him insane, to pursue a lawful course of treatment with him; but with this request they did not comply. He then deliberated upon the expediency of prosecuting them for the treatment he had received, but he finally concluded, to be quaintly expresses it, "that it would be a bad chance to have a trial in hell, with the devil sitting as judge, and his servants acting as jurymen." (Pretty good for an insane man!) Notwithstanding all this treatment, Mr. C. says he feels in Spiritual influences remains unshaken, and that he "would rather die for truth than live for falsehood." He says he would be glad to receive the visit of any Spiritualist who may happen to be passing through that section of the country.

GENERAL CORRESPONDENCE.

REPLY TO MOUNTAIN COVE JOURNAL.

"War with principles rather than with men."

MR. EDITOR:

"Modern Paganism vs. Christianity" is the heading of a leader that appears in the "*Mountain Cove Journal*" of June last. In the body of the leader is an article quoted, which was written by me for a Western paper, and which takes Mr. Harris to task for his evident opposition to Mr. A. J. Davis and the Harmonial Philosophy.

The main features of the article by Mr. Harris are a number of declarations to the effect that the Harmonialists are in direct opposition to doctrines held by the Pilgrims of "the Holy Mountain," and all people of their ilk. It needs not the declarations of Mr. Harris to prove any such position. After speaking of "Christianity as established in the holy Scriptures"—"as established in the writings of holy men of old, who were inspired to write as they were inspired by the Holy Ghost," etc., and that he is prepared to befriend the little given to the saints, he says:

On the other hand, we encounter the opposition of that class of Spiritualists who do forsake unto the Spirit of Grace, who trample on the blood of the atonement and call it an unholy thing, who blaspheme the overlasting name by which we are called, and who invite the Rod-worship of the Syrians and the mummies and incantations of Pagan Greece and Egypt.

Harmonialists! if the God whom the prophets, patriarchs, and seers of Judea worshiped—if the God who spoke from Sinai—if the God who was manifest in the flesh in the person of our Lord and Saviour Jesus Christ, in whom dwelt the fullness of the Godhead bodily, be the true Grace-God, more with the ancient Pagans you deny his revelation; since the oracles among you teach doctrines adverse to his word, as did the oracles of Hierapolis and Delphos; since the Spirits who communicate to you, and whose tenets you receive, advance opinions contrary to revelation, it follows that your system is an impression upon the kingdom of Christ, and that the Christian's sword* constantly array himself against your theory and the tendency of your development.

Hence, believing the Harmonial Philosophy to be old Paganism, resurrected and adorned with fictitious external decorations which conceal its true interior element, believing that it unfolds from fallen Spirits, inhabiting the spheres of rebellion and darkness in the world of woe; we hold ourselves prepared, and give public notice of our willingness, to discuss the claims of the Harmonial Philosophy as antagonistic to Christian doctrine and the well-being of mankind.

After the above, Mr. Harris winds up his remarks by saying that he hopes the writer of the article "will find at last that interior peace which belongs alone to those who have been born again, not of the flesh, nor of the will of man, but of God," "and that he is prepared to set forth his reflections of the Harmonial Philosophy before the public, whenever Mr. A. J. Davis is prepared to grapple with the medium in public discussion."

In reply to this, one word will suffice. Mr. Davis has set forth the doctrines of the Harmonial Philosophy in the three volumes of the Harmonia, as they flowed through him from high planes of truth. The philosophers and what he has written are found upon the pages of books. There they are before the world; therefore let Mr. Harris "grapple" with them; and when he proves that the Harmonial Philosophy seeks to "revive the Rod-worship of the Syrians, and the mummies and incantations of Pagan Greece and Egypt"—to deny the true God or his revelations—or to oppose the principles of love taught by Jesus, and "so antagonistic to the well-being of mankind"—whenever he proves these things, it will be time enough for him to talk of "grappling with the medium in public discussion." The Harmonial Philosophy has been given to the world—its doctrines are well known. But it seems as if the medium of "the Holy Mountain" knew nothing of them, or they would not write and talk as they do. Then let the medium of the "Mountain" grapple with and overthrow, if they can, what has already been given, before they throw forth such vainglorious challenges in the face of the defenders of truth and the Harmonial Philosophy. And let me here ask where are those answers that have been written in reply to the Harmonia? Have the saviour of the world refuted the system yet? If so, I would like to know where the refutations are.

Perhaps one great reason why the medium of the Mountain are so violent and extravagant against the Harmonia, is because it is so deadly opposed to their doctrines, to wit, the dogmas of the Jewish Scriptures. His (Mr. Harris) denunciations of, and assertions in regard to, the Spiritualists who are endeavoring to turn the current of Spiritualism into rational channels, are wild, rash, untruthful, and betray the most profound and unpardonable ignorance of our sublime Philosophy. It is quite plain that the God Mr. Harris speaks of in the quotation above, is the imaginary and terrible being who is worshiped by the book-loving, demon-fearing, fashionable religionists of the present day; and as "for the impressions upon the kingdom of Christ," which the "media of the Mountain" charge upon us, I have to say that the labors of the rational Spiritualists of the present day are to bring the kingdom of heaven on earth as soon as the laws of progression will allow it. And what progress, let me ask you, are the believers in the imaginary God making to bring about such a result? We are told there are five millions of them in the United States, and 150,000 in this city, with hundreds of gorgeous meeting-houses of religion throughout the country. And how near, Mr. Editor, do you think you are to the kingdom of heaven in New York? And how many more creatures or thousands of years will it take the so-called Christians to redeem the world, if they move as they have for the last 2,000 years. No, sir; the fact is either the system or the people are at fault, and I leave your readers to judge who it is. As for the pilgrims at "the Mountain," with their two religious cheeklaces, I have no hope that they will reform the whole world very soon. Old religious fogyism, my dear friend, is entirely too abundant in that region, entirely.

It will be remembered by the readers of the Western and Southern papers, that Mr. Harris made a pilgrimage through that region last spring; that he delivered some twelve lectures in St. Louis, principally upon Spiritual subjects. Notwithstanding we of the West believe Mr. H. to be a kind-hearted, courteous gentleman, still we are of the opinion that he is really mesmerized by some power either in or out of the body, we know not which. His lectures at St. Louis created a lively but by no means a lasting impression upon the minds of our Spiritual friends. Indeed, it could not have been otherwise. They had (most of them) been too long in the study of Spiritualism to receive a new edition of old theology, however severe beautifully it might be embellished and decorated with the flowers of poetry which the brilliant imagination of a Harris might weave around it. No, sir; the Spiritualists of St. Louis, those rational ones, who have stood firmly for nearly two years, in the midst of the secret machinations of thirty thousand Jesuits and Catholics, braved successfully the never-ceasing anathemas of a score of clergymen; outlived the opposition of a powerful daily press; and, above all, en-

dured the scoffs, ridicule, and contempt of the masses—such men and women, sir, are not to be taken in or deceived by old, long-refuted, worthless, lifeless dogmas, no matter under what mask, guise, or association they may be presented.

It is well known to all who read the "*Mountain Journal*," and who have heard the media lecture, that they are only old religionists re-vamped. They even take the old Jews to their models, and seem to delight in prowling about in tribes, and scelling here and there on the face of the earth, like our father Moses and his cotemporaries.

The media at the "Holy Mountain" may cry out against the "dead formalism" of the Church, but it is all vain, because the media are just as deep in the mud as the Church as in the mire. The tremendous prayers and incantations, long, loud, and doleful, which were delivered, or rather inflicted, by the "mountain media" upon the Western Spiritualists, made them think there was about as much Paganism about "Mountain Cove" as there is in Rome at the present day, so that I here, in the name of the Harmonialists of St. Louis, hand back the charges of Paganism to the "mountain media," satisfied that they are much more compatible with the "mountain" faith than with ours.

In conclusion, I have to say that we out here are willing to go wherever truth leads us; but we have been too long in Harmonial fields—too long freed from the sectarian yoke—to long satisfied that the present system of religion, or any modification of it, can ever reform the world—too long acquainted with the useless discoveries and silly interpretations of religious christians—to be taken in by old, miserable, resurrected skeletons of theology (even though illumined by modern Spiritualism)—to be taken in by their advocates, come in whatever shape they may, either in that of the Jesuit, the Jew, the Protestant, the Mormon, or the media of the Holy Mountain J. W. M.

St Louis, Sept, 1853

LETTER FROM ENGLAND.

London, 22 Queen Anne St., *September* 23, 1853.

Mr Dear Brittan

I promised you last week to investigate the Chelsea ghost story for the benefit of your readers. Having done so to the best of my abilities, I send you the result. The young girl, "Ward," who seems to be very innocent and unsophisticated, states, at the time she first saw the spectre she was in bed, not having been to sleep; its face was of an appalling and death-like hue, its figure in a falling position; that she continued gazing on it for half an hour, until she became so terrified that she jumped from her bed and ran into an adjoining apartment and called her brother, who followed her back, and on seeing the frightful appearance went into bed, as did also his father on seeing the same. A second brother was called in, who attempted to grasp the phantom, but was overcome with fright on finding nothing but the thin air in his embrace. The mother of the Wards asserts, that for some three weeks previous strange noises had been heard about the house, both day and night, such as groans, rappings, wishings, etc., that the doors were opened and shut without any visible power. Up to this time no one has been able to solve the mystery; but there is no doubt that some extraordinary phenomena has been witnessed. As usual, however, the press and the knowing ones scoff and ridicule the whole affair as a trick, instead of calmly and candidly investigating the subject and giving the facts to the world. I can not do better, therefore, than inclose you the following extract from *Lloyd's Weekly Newspapers*, edited by Douglas Jerrold, who himself has witnessed some of the modern Spiritmanifestations through Mrs. Hayden's mediumship, and expressed himself much interested.

Within the past week I have been much gratified to learn of several new mediums in families of the highest respectability. A little girl, at Ealing, only four years of age, has become a writing medium. Although she can neither read nor write of herself, yet under the influence of the Spirits she has written in Latin. There are also some speaking and rapping mediums.

Two gentlemen whom Dr. Elliotson sent to Mrs. Hayden to discover the *trick*, have not *only* become believers, but mediums. One of the parties is well known as author of a work on North America and as a civil engineer of eminence, formerly holding an important commission under the British Government. Thus, you see, the cause is not dead, even in this country, where the government organ attempts to muzzle public opinion and to prevent investigation, a sample of which I will give you.

Having recently returned from Ireland, and being desirous of informing the public of Mrs. Hayden's return to town, I sent the following advertisement, accompanied with the money, to the London *Times*, requesting its insertion:

"Mrs. W. S. Hayden has returned to 21 Queen Anne Street, where she will receive for the present."

The above is a verbatim copy, and you will observe that no allusion to Spiritualism or Mrs. Hayden's calling as a medium, but simply an announcement of her return, yet was this refused by the clerk advisedly, he having first conferred with the higher powers of the establishment, without any reason being given. I mention the above fact to show that this journal, which boasts its great liberality and independence, endeavors by its power to stop the progress of truth; but a million such papers can not arrest the good work which has already begun here, for the seeds are sown which will grow in their own time.

It is now the very dull season of the year here, so that there is little taking place that would be of interest to your readers. In the north of England the revivals has already made great havoc, and although every precaution has been taken, some few cases have appeared in London. It is hoped that by timely measures its progress will be stayed. We have not yet decided whether to return to the United States this autumn, but if we do, we shall do so by the steamer of the 12th of October.

Yours, in the bonds of love, W. S. H.

THE CAUSE IN CENTRAL NEW YORK.

Friends Partridge and Brittan:

The inclosed communications, entitled "Pilgrimage of William Judson," was forwarded to me from Roseville, Warren Co., Illinois. It was written through the hand of Henry S. Woodward, of that place, who is both a writing and speaking medium. The name, "Minerva Eldred," wholly occurs in the communication, was that of a sister of mine, who departed this life almost three years since. I should not, however, send you these at this time, were I not desirous of informing you concerning the state of the cause in Central New York.

As respects the central city, Utica, there can not be much said for the popularity of the cause. Nevertheless, we are not without hope, and the means in operation are truly progressive. But a short distance west of here, at a place called Wampsville, there is a medium of whom we may boast somewhat. Her name is Miss Vandusier. She became a medium about a year ago. I was present at the time when she was first Spiritually influenced, at which time she appeared to be deprived of all knowledge of the outer, and to an visible, world. In her subsequent similar experiences she never has had the pleasure of knowing what she said upon any occasion. She improved first as a speaking medium, and at the end of about two months she commenced addressing public audiences, and has been doing so every Sabbath since, with one or two exceptions—speaking in a number of different churches in her neighborhood, at different times, and frequently in the groves, to from five hundred to two thousand earnest listeners. Her speeches are always characterized by soundness and eloquence, unsurpassed by any thing I have either listened to or read.

On a recent occasion, at which time she spoke at great length, her eyes were constantly turned upward and back, inasmuch that she could not possibly have seen any thing in front of her at nearest her. She held the Testament in one hand, while with the other she turned over its pages, pointed to chapter and verse, read accurately, explained numerous of the, to some, mysterious passages to the satisfaction of the progressively-minded, and to the astonishment of the blind and priest-ridden. At the close of the speech the name of "Lorenzo Dow" was given as being that of the one who had dictated it.

But what renders the demonstrations that are made through this medium the more imposing, and even irresistible, is the manner of her passage into the abnormal state preparatory to speaking. She seems to be compelled to take upon herself "the death," as it purports and appears to be. Sometimes the contortions while undergoing this process are any thing but pleasant to behold. And so perfect is the imitation of the death of the purported speaker that it is readily recognized by those who witness it. The voice, also, is recognizable by such as were familiar with it while the spirit was yet connected with the body, and spoke through organs it could call its own.

All this, together with the unquestionable veracity of the medium, and the high place she occupies in the affections of all who know her, has caused thousands to listen to her with that degree of profundity which is seen and felt only at the mouth of the *sepulchre*

I will close this article by saying, that, notwithstanding there has been little or nothing said about it through the Spiritual paper, there is no region of country that I have read of where this soul-cheering cause has a more permanent hold than in that lying between Syracuse and Utica. I am myself acquainted there with over thirty mediums who are in different stages of development, for the phenomena in its different phases.

L. Barnes.

Pilgrimage of William Judson.

When I left the tenement of clay, I awoke as from a sleep and found myself in an open space. I looked around with amazement, but saw no one and wondered why I was. Soon a bright angelic form presented itself to my view. I asked where I was, and with a smile it replied: "You are in what you have preached" (in heaven). With amazement I said: "Is this heaven?" The answer was "It is the heaven for you." I then said: "Tell me, is there no other place of happiness for man?" The reply was "As man lives on earth, so is his state in the Spirit-land." I replied: "I have been a preacher of the gospel of Jesus Christ and am not entitled to a higher seat than others!" Unto this said I: "Who are these so happy Spirits that are hovering over me?" "Do you know," said she, "John Stebbins?" "Yes," said I, "but is he above me?" He was nothing but a mortal man while I was a preacher and taught thousands to believe in the Saviour." "But," said she, "your deeds did not correspond, and your teachings were not those you should have taught, while others, although not taught by you, have attained a higher circle. But you may progress." "I do not wish to," said I, "if I am to associate with those in the Spirit-land that I could not fellowship on earth I choose to remain where I am."

With that the pure angelic form left me, and all again was dark. I wandered about for a time, but could not tell how long. At last I saw a dim light, and made my way to it. As I approached, it grew brighter, until at length I was compelled to place my hands over my eyes. At length I ventured to look again, when I beheld thousands of happy spirits playing on musical instruments. And I again wondered where I was. Soon there came a sweet form and took me by the arm, and said to me—"Come, and I will show you new beauties—or do you wish to remain where you are?" "No," said I, "but tell me, sweet Spirit, who are you, and were you a Baptist while on earth?" She answered—"No. I have not, but my name was Minerva Eldred, and what was your name?" I answered "William Judson, and I was a preacher." "But come," said she, "throw off your sectarian principles and follow me." "How long have I been in the Spirit-land?" said I. "You died August 1st, 1826, and have been in the Spirit-land twenty-five years. But come," said she, "follow me." "But," said I, "is there not a great throne, and are there not four and twenty elders, and is there not a great Book where all the sins of men are recorded, and is there not a hell of fire which the wicked go to, and where little harmless infants go?"

With that a tear stood in her eye, and she exclaimed—"Oh, foolish man! how long will you be led astray by such doctrines! But come, and I will show you where infants go (or the infants hell), and if you wish you may associate with them." With that I followed my guide, and she took me into the fifth circle, where I beheld millions of little, bright, pure, angelic forms, with their golden harps playing, singing, and kissing each other. Oh, such happiness! such joy unspeakable!

With that my guide led me to my own meditation. I began to reflect and throw off my sectarian principles and was a new being. Then did I leap for joy; then could I fellowship all. And here I now am; but my motto is onward and upward. William Judson

The following poems were sent to us as having been written by Mary E. Morse, a little girl eleven years of age, who is a Spirit-medium, residing at South Royalton, Vermont. The lines entitled "The Dying Boy to his Mother," adapted to music, would make a sweet hymn.

LINES ON THE DEATH OF MY BROTHER.

A year to day, as flowers of May
Began to bud and bloom,
My Charley's spirit soared away,
And filled our home with gloom

His golden tresses shining fair,
Lay parted on his head,
And, sleeping in his coffin there,
We could not think him dead.

'Twas hard indeed, to part from one
I loved surpassing well;
My heart had broken, had he not
Gone home, in heaven to dwell.

A year to-day, the fifth of May,
He joined the Spirit-band,
From earth he calmly soared away
Unto the Father-land.

Heaven's happy land, where I shall meet
His smiling face again,
And never know of parting more—
Nor sorrow, grief, nor pain.

THE DYING BOY TO HIS MOTHER

They say that I must die, Mother,
And I feel it must be so,
For wasted ring is my mind, Mother,
And gone my cheek's red glow

Then place me on my couch, Mother,
To rest my aching head,
And O promise me, dear Mother,
You'll weep not when I'm dead

My pains will soon be o'er, Mother,
When I shall sweetly rest,
So do not grieve, dear Mother,
That I am with the blest.

Nay, weep not for me thus, Mother—
I am going to that land
Where I shall sing for joy, Mother,
Amid the angel-band.

I soon must part from earth, Mother—
My limbs grow cold in death;
I can not see your face, Mother,
And feebly comes my breath.

One word, one word—farewell, Mother,
To all I bid good-bye;
But do not weep for me, Mother—
We'll meet beyond the sky

Bloomington Extraordinary.—We made allusion on yesterday to a case which was about to receive the attention of the Recorder—that of a woman who was discovered in male dress. It appears, from her own story that her maiden name is Phebe Hays. She was married ten months ago in Plattsburg, N. Y., to Ashley C. Baker, her present companion, and has in her possession a regular marriage certificate, attesting that fact. Being about to start to the West he persuaded her to assume male guise, for the reason that they could travel cheaper than if she were known as a woman. They came to St. Louis and boarded three months at the Pittsburg House, without her sex being once suspected. They then went to the North Shades bowling-house on Broadway, and engaged board, representing that they were brothers. All this time she has worn her masculine garb, at the request of her husband. The proprietor of the house lately suspected her, and gave information to the police, upon which she and her husband were arrested. There being no charge against him he was released. She, however, is still detained to answer a charge of wearing men's clothes. She is good-looking and about twenty-three years of age.—St. Louis Times.

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, OCTOBER 22, 1853.

BUSINESS NOTICES.

In Partridge and Brittan are respectfully informed that the subscriptions and most books of the Telegraph are still entirely in the hands of our agents, and that consequently the pecuniary transactions of our firm are from a particular cause, one of the most embarrassed of any two or three general trade associations. Moreover, the business is so difficult to manage that unless a subscription reaches us at least a month before the publication date of the magazine, the number is supposed to accept that we do not intend to send it. Our friends are requested to accept this as an explanation for any seeming irregularity which may characterize the forwarding matters of the paper.

Communications.—The Publishers will insert a limited number of communications on controversial and general subjects, but subject to which it is proposed to make a distinction between communications in a personal competition with the paper and the paper. All advertisements must be sent in by or before the 15th of each month, but for the first insertion, and I would say that for each subsequent insertion.

The Spiritual Telegraph and Partridge and Brittan's Harmonial Library, bound with the Telegraph, can be accommodated with the work. When bound, we are able to say that the combination is sufficient to carry the greatest object, and is the greatest in America or any where in the world.

EUROPEAN NEWS—WAR.

The news from Europe, received by the Atlantic, on Sunday, is of the first importance. It announces that Turkey has declared war against Russia—contrary to the advice of the four powers. Report also says that hostilities had begun. There is little doubt that the news is correct. Russia has exhibited no signs of abandoning her position in the Turkish principalities, the occupation of which was equal to a declaration of war; and Turkey, finding the advice of her allies inclining to the surrender of her dignity, and being, at the same time, pushed by the war-spirit of the Turkish masses, has taken her honor and her interests into her own hands. Austria, and probably Prussia, are in the interest of Russia. If the combat were to be single-handed, the issue could not be doubted—Russia, by her might, would triumph over justice and right, though not till "Allah Il Allah" had roused the Mohammedan hordes of Asia and Europe, from Morocco to Kurdistan, and a Moslem crusade in defense of the crescent had been waged. But there is every reason for believing that the interests of France and England are too intimately concerned in this question to permit them to stand idle spectators. Doubtless they care little simply for the integrity of the Ottoman Empire, but they do care that Russia shall not seize and hold the passes of the Mediterranean to the East. The movement of their fleets, therefore, to Constantinople, and northward to the Baltic, is proof that they have decided to uphold the Sultan. Should the war become general, the policy of Turkey and her backers probably will be to reinforce Schamil and his Circassians against Russia; push Persia on the Eastern Russian frontier; provide Poland with the means of uprising; excite Hungary and Italy to revolt against Austria, etc. This will spread the battle, and give the *people* of Europe a chance for asserting and vindicating their own rights.

The London *Observer* says:

"Under the circumstances it can not be denied that war is imminent, war not alone between Turkey and Russia, but a general European war, which will take years to terminate. In the meanwhile, as 'out of evil oft cometh good,' so the down-trodden nations of the Continent may take heart of grace, because the first cannon shot in the inevitable battle for their deliverance from despotism."

From first to last, Turkey has had all the right on her side, and the sympathies of the civilized world are with her. Kossuth, it is said, only awaits the call of the Sultan to re-enter Hungary, in behalf of Turkey. Mazzini, also, is not a careless spectator of events. To show that, in case of her entering the field for Russia, she wishes no cause for quarrel with the United States, Austria has given up M. Koutza, who was in jail for this country on the 21st ult.

Touching the discovery of the Hungarian crown jewels, it now appears that their hiding-place was disclosed to Austria by M. Szemere, an ex-member of the last Hungarian ministry, who divulged the secret from his bitter hostility to Kossuth—having been intimated to him by an Austrian agent that Kossuth was about to remove the insignia to a surer place of safe-keeping. M. Szemere, who is at Paris, could not bear that Kossuth should be the custodian of so rare a relic. M. Kossuth's character, however, is vindicated from the charge made by the London *Times*, "that he had stolen and appropriated the Hungarian crown jewels." The death of the distinguished astronomer, M. Arago, is announced, and will excite a deep sensation in the scientific world. He was in his sixty-eighth year, and had devoted himself to science, letters, and republicanism for over forty years.

HARD POETRY.

A day or two since we received the following note:

Messrs Partridge and Brittan:

Gentlemen—The ac losed ode, entitled "Liberty," has been sent to me for the purpose of being sung at the concerts of M Jullien the kind enough to say if they are worthy of such a publicity.

Yours, with respect, Samuel C. Hollis.

October 6th, 1853

The ode thus submitted to our judgment bears the signature of John M. Chesney, and is dedicated to "The United States of America." It has been written, and music composed to it, we believe, to compete for a prize offered by a citizen of Washington, for the best song, ode, lyric, or epic that may be sent in within a given time—prize $500. We lack space for the entire effusion, but we must quote a favorable specimen. Speaking of Washington, Mr. M'Chesney says:

"He gave us, through our God so high, the Liberty we now enjoy;
We sing his praises to the sky—his name shall ne'er decay;
He is indeed the father of the country, whom we children love,
Oh! may we ever faithful prove, as he, who's now with God above.

Chorus.

Then send the trump ' O Liberty ' let all the Nations hear it pass
From ' pone thou forward ' Liberty ' the morning mighty high below.

If the music of "Liberty" is as club-footed and reckless of measure and meter as the above specimen of verse, we think decidedly that Mr. M'C. has mistaken his vocation. He may, by some very odd chance, win a prize and become our national song-writer, but he will never beat Thomas Campbell, nor George P. Morris, and most certainly he will never induce a man of M. Jullien's taste to bring out a piece of such unmitigated trash. It violates all the rules of etymology, syntax, and prosody—let alone common sense.

FACTS AND REMARKS.

"A Sign in the Heavens."—Under this title we published, week before last, an account from our correspondents S. D. Pace, of Tennessee, concerning an extraordinary phenomenon in the heavens, in the form of a luminous cloud, from which proceeded voices of men and of animals, and all sorts of noises, as of armies engaged in mortal conflict. Though this occurrence may truly be considered extraordinary, it does not appear to be unparalleled. In 2 Maccabees v. 2, 3, may be found an account of a prodigy of the kind which took place at Jerusalem, before the sacking of that city by Antiochus Epiphanes. Says the writer: "It happened that through all the city, for the space of almost forty days, there were seen horsemen running through the air, in cloth of gold, and armed with lances, like a band of soldiers, and troops of horsemen in array, encountering and running one against another, with shaking of shields and multitudes of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts." Josephus, in his Wars of the Jews, book vi., c. v., s. 3, mentions similar but more striking occurrences which took place before the destruction of Jerusalem by Titus. The Highlanders of Scotland, among whom the second sight prevailed, would frequently, before a conflict between two hostile clans, see and hear the same represented in the air, and the apparition of a host ship in the harbor of New Haven, as mentioned by Cotton Mather, seems to belong to the same category of phenomena. If such appearances are not referable to the immediate agency of Spirits, they must at least be due to the operations of those laws which govern the intermediate of the mutually reflecting conditions of the two worlds

An Apparition.—We are informed from an authentic source of the following occurrence. One day, about three weeks since, a servant girl in a family in the upper part of this city was alarmed by the sudden intrusion of what at first appeared to be a man, into the kitchen where she was at work. The person apparently passed out of the door, and soon returned, when, from his appearance, as well as from the fact that he passed through a very small aperture on entering the door, she suspected he was a Spirit. While looking her eye fixed upon him in alarm, he went to a pile of dishes, dashed them to the floor with a tremendous crash, and instantly vanished. The lady of the house, hearing the screams of the frightened girl and the noise of the falling crockery, ran to the kitchen to learn what had occurred, and found her crockery strewed pell-mell over the floor, but, strange to say, nothing was broken. The girl ran to the street, and was by him advised to leave her place, as it was evidently infested by the devil. She, however, mustered courage to attempt to remain in the house that evening, and made her bed on the floor of the room occupied by the daughter of the family, placing a bottle of holy water under her pillow. Not long after they retired a Cologne bottle was thrown violently across the room, and struck upon the wall above the daughter's bed, leaving an indentation and falling to the floor, but without breaking. The whole family were then aroused and the room was searched; but, while engaged in this process, loud noises were heard in a basement room, which was locked up and no one in it. They mustered courage and unlocked that room, and found that since leaving it, an hour or two before, the furniture had been displaced in a most singular manner. A portion of the family had before been skeptical as to Spiritual Manifestations, but they were entirely convinced by this visitation—and the poor servant girl, thinking it no longer safe to disobey her priest, left the house at midnight, in a violent storm

Spiritual Lecturers.—The cause of Spiritual Manifestations is now being promulgated by evening and Sunday lectures. We learn that there are several lecturers in the field, in different parts of the country, and that more are in readiness to go forth as soon as there shall be a demand for their labors.

HOME AND FOREIGN ITEMS.

Wreckwatch.—On Saturday morning last, a Stone Street, a crowd of men and boys were observed gathered about a empty flour barrel, which was apparently performing all sorts of queer antics. At first, it seemed as though some rapping or knocking was performing for the edification of the fun loving people, and had thereby occasioned this Spiritual gathering. Suddenly the barrel tipped over and a sort of "Will-o-the Wisp," quickly aped its way, seemingly with the wind, though of sufficient weight to be rolling or tumbling on the ground. The whole party ran howling and hooting after it—and then one who was passing thought it must be an evil-starved evil spirit, when lo! it stopped among a pile of stones as if unable to proceed further, and the flames vanished. What was it? the reader may ask. Simply a poor unoffending rat, in its dying agonies, was all that was visible. It had been saturated previously with some species of turpentine, and this had been set fire to, for the delight of all parties but the rat, the utmost amusement participated in by a large crowd of persons.—*Tribune*

Durability of Wood.—The piles under the London Bridge have been driven 600 years, and on examining them in 1846 they were found to be time decayed. Old Savoy Place, in the city of London, was built 600 years ago and the wooden piles, constituting at out, were, and they now, were found upon recent examination, to be perfectly sound. Of the durability of wood in water, the piles of bridge at Caligula's Trajan over the Danube, afford a striking example. One of these piles was taken up and found to be petrified to the depth of three-fourths of an inch, but the rest of the wood was not different from its former state, though it had been driven 1,000 years

I. H. S.—These letters are seen in the Catholic and Episcopal churches and in the prayer-books of those sects. They are abbreviations of the Latin phrase, "Jesus Hominum Salvator," which signifies, "Jesus the Saviour of men." Some may ask why the letter I is used instead of J? Because I exactly there was no letter J in the Roman alphabet; then I was used where J now is. Many of our readers can probably remember having seen the name John spelled Jhon.

Change in Name Unlawful.—An English writer thinks that if Nelson had witnessed the late review of the English fleet at Spithead, he would no doubt have left a gang when he saw those glorious masses of canvass added by modern; he would have seen at once that there could be no more necessity for more than two months at a month, blockading the enemy's coasts; and that the crew was would be a sharp and decisive conversation of eighty hours and sixty miles that might possibly last half an hour!

Singular Phenomenal Fact.—The *South Side Democrat* (Petersburg, Va.) remarks:

"In the recent epidemic which devastated New Orleans, we have been informed that few, if any, of the soldiers were among the victims, and a gentleman who lived for several years at Mobile, during which time the yellow fever never attacked that city, tells us that he never knew a negro to die of it. There is no epidemic, or malignant one of this climate, so high temperature that is so immediate a fact on any other natural law."

A Wild Man.—A man named Wilcox was stopping at the United States Hotel yesterday, who might justly be styled a "wild man." He was nothing that he drinks any thing but water. He eats no animal portions, and all his vegetables, cabbages, turnips, etc., are all raw. He at eggs that he has not eaten any animal food for several years, and that any deviation from his present mode of living would most probably result in his death. He resides in Iowa, and is on his way to Washington to settle a purchase of some United States land.—*Cincinnati Gazette, Oct.* 5.

Fortune-telling.—Madame Conner, N. Y., a few days since, a man named Allen, who has been deranged since the memorable Millter excitement, and at times would exhibit all the frenzy of a madman, was arrested with a sudden delirium, in which he found himself called upon by divine authority to murder his unsuspecting brother, a deed which he commenced under most trending circumstances.

The great bells at Pekin weigh 120,000 lbs; and there are seven of them. The great bell at Moscow is 70 feet in circumference, and 21 feet high, and weighs 444,000 lbs; that at Erfurt weighs 252,000 lbs, and the clapper, 12 feet long, weighs 1,100 lbs. The cathedral at Antwerp has a musical combination of 33 bells, the largest seven feet wide and eight feet high.

A Noble Woman.—Miss Dix, the philanthropist, offers to give £1,000 toward a lunatic asylum in Newfoundland, provided the citizens of St John and vicinity subscribe £2,000. The offer has been promptly responded to, and a subscription paper opened, on which the governor and two leading merchants subscribed £100 each.

Trees are now built and in process of building no less than seven Roman Church edifices in Chicago. One of these, now building, will be worth $100,000, and two others, already erected, are estimated to be worth $50,000 each.

Barnabas Bates, widely known as the leader of the Cheap Postage movement in this country, died at Boston on Tuesday last. Mrs. Webster, wife of the late Prof. Webster, died on Monday last, at Boston. She was a sister of the historian Prescott.

The Congregationalist has announced that Messrs. J. P. Jewett & Co., of this city, will immediately put to press Mrs. Stowe's "Record of Travels Abroad," with illustrations by herself. It will make two volumes.

The Yellow Fever has so far abated at New Orleans, that the Board of Health have ceased to give daily reports. A physician, writing to the *Boston Journal*, whom Dr Smith indorses as one of the first physicians in New Orleans, makes the following statement: "The epidemic came down like a storm upon the city, with 1,127 drum stops as one of the four divisions in which it has been divided. It is not the existence proper, but the foreigners, with mistaken notions about the climate and country, who are the chief supporters of those haunts of intemperance. About five thousand of them died between the epidemic touched a single citizen or native man, so far as I can get the facts."

Wolves.—A most horrible adventure will, we believe, be related in the "Frontier Lands of the Christian and the Turk." It occurred on the other side of the Pruth. A Moslem peasant was on a sledge with his wife and four children, when a flock of those ferocious animals gave them chase; the horses were unable to save them, and, in order to check the advance of the wolves, the four children were thrown out to them by their father, one by one. They reached their village in safety by that ruthless sacrifice, and the mother immediately denounced her husband for murder the case was tried, and he was acquitted

Disinterring at Pompeii.—The Correspondence Mercantile, of Genoa, quotes a letter of the 15th, mentioning the discovery at Pompeii of three human skeletons, evidently forming one family, together with that of a dog. The postures in which they were found lead to the presumptions that they were engaged in flight at the time of the eruption but were overtaken by the lava, the dog retaining to leave his master. They had bags of gold and silver with them; one of the skeletons, displaying rings and arm ornaments, that that of a young girl, probably the daughter of the fugitives

A Horse's Revenge.—The *New York Sun* says, that at the Cattle Show and Fair, held at Canton, St Lawrence County, a spirited horse was exhibited, which on passing an old man, was struck by him with the cane on the flank. The horse returned the blow with his heels with redoubled interest, and with such violence, that the man died of the injury on about fifteen minutes

A Note on Noise.—It was Napoleon who said, "Strange as it may appear, when I want any good work done, I choose a man provided his education has been suitable, with a long nose. His breathing is bold and free, and his brain, as well as his lungs and heart, sound and clear. In my observations of men, I have almost invariably found a long nose and hand go together."

Judge Edmonds.—At the meeting of the Judiciary Convention of the "Soft," or Administration portion of the Democratic party, on Friday, the 14th inst, the names of Hon. John W. Edmonds and Thos. W. Clerke were put forward for the Supreme Court nomination. A choice between these names was to be made on the Tuesday succeeding, to which day the Convention adjourned.

Habits of the Monks.—Some 1,000 acres of land have recently been purchased in Iowa, on which a colony of monks have settled. Among their peculiar habits may be mentioned that they never mingle with the world, and when they put on a new suit of clothes, that suit is kept on waking or sleeping, till it falls off or becomes unfit to wear.

Abolitionism.—H. W. Hill, Esq., who lately died of yellow fever, near New Orleans, it is said, give away during his lifetime over $200,000 In his will he says:

"I want my negroes well treated. But for abolitionism, I should have been able to do more for them."

Rev. Henry Ward Beecher thinks that the public take a little too much interest in his private affairs, but informs them that he has not received $15,000 for a cottage in Lenox, but that some friends have assisted him in the purchase of a farm on that town the whole value of which, containing 96 acres, is $6,000, stock and all

The lands occupied by the "American Indians" at New Buda, Iowa, granted to them by President Pierce, subject to the approval of Congress, some recently about to be put up at public sale by the United States officers, but the order asked for being stated the next Congress could have time to act, and it has been allowed to them.

The decision of Judge Edmonds in the case of a woman named Stiles, claimed as a fugitive from English justice, has been approved by Secretary Marcy, of the State Department, to whom the case was appealed. Judge Edmonds' decision was averse to giving Cobbler up.

The Annual Parade of the New York Firemen (joined by those of Brooklyn, Williamsburg, and Jersey City, and companies from New Haven and Philadelphia) took place on Friday, the 14th, and was an imposing spectacle. The number in the procession was estimated at 7,000.

M. Jullien's Concerts close on Friday, the 21st inst., at Metropolitan Hall. He goes to Boston, and from thence to Philadelphia. It is not yet settled whether he will close the Crystal Palace Exhibition or not. His concerts in this city have given universal satisfaction.

Hon. Horace Greeley delivered the Address before the Indiana Agricultural State Fair, at Lafayette, Indiana, on the 13th inst. Over 30,000 persons attended the Fair, and Mr. Greeley's practical discourse on "What the Sister Arts teach us to Farming," was listened to with hearty interest.

Lamartine has accepted from the Porte an annual pension of $6,441 for twenty-three years, in consideration of his relinquishing the grant of a large tract of land which was made on the supposition that he would become a Mohammedan.

The National Washington Monument has attained a height of 142 feet. The last contribution received was a block of stone from the Territory of Utah. Tennessee has the honor of having contributed the finest stone.

Miss Catharine Hayes, after a brilliant career, of five nights at $2,600 per night, in Santiago, Chili, was to have appeared at Valparaiso on the 5th ult., and give four concerts, and then go to Copiapo on the 15th, from thence to Callao, and probably from that place to Australia.

Several heavy suspensions have taken place in this city, under what is called "the pressure of the money market," and it is thought that the example may be widely followed. Over-speculation in trade is doubtless the real cause of these difficulties among business and monied men.

Why Liquid Gutta-percha sells has a propensity for getting into difficulties, and has more severely pulled at Cleveland lately, by a Mr. Newell, whom he had, on the Women's Rights Convention, called "a moody and a timid gound."

Conservation of Paper.—The Post of England now, in an economical style John Bulgess every day. The books are made on the principle by persons employed by the Rood.

The entire sum of money raised by the Churches of Great Britain for missionary purposes, is about $1,750,000; by those of America, $750,000; making altogether $2,500,000.

Sentence of a Bigamist.—At Camden, New Jersey, Nathaniel J. Bird, convicted of bigamy, and who acknowledged that he had married twenty wives, was sentenced to ten years hard labor in the penitentiary.

The Yellow Fever has so abated at New Orleans and Mobile, that it is no longer considered dangerous to visit those cities. The epidemic still rages in the interior of Louisiana.

A Big Lump of Coal.—A solumn of coal five feet in diameter and twenty-nine feet in height is on its way to the Crystal Palace. It was dug from the Baltimore Company's mine, in the Wyoming valley, Pa.

The Philadelphia *Episcopal Recorder* has withdrawn its slanderous charges against Bishop Hughes.

The house in which Benedict Arnold, the traitor, was born, in Norwich, Conn., has been pulled down within a few days.

The Clay Monument Association, of Missouri, acknowledge the receipt of $12,000. They design to erect a monument of noble proportions, and of durable material. It is proposed to build it entirely of Missouri granite, and to exist on the Iron Mountain Railroad.

Interesting Miscellany.

HOPE.

Joy! 'tis another victory is won!
In calm omnipotence a conquering spirit
Treads the bright floor where souls most pure enthrone
Another star is risen with light sublime—
A pearl of strength, above the ages of time,
Brightening forever from the spirit sun.

Earth is here! Heaven hath one Angel more—
A new ascended sidereal wings its flight
From love to love, from light to purest light
Another brother pleads for us above
Another heart of unextinguished love
Prays for mankind where risen saints adore

Yet, friend, when souls like these from earth depart
We feel that men, erring Angels go,
And leave the populous city of our woe
The sky becomes less grand The breathing air
Is more the good man's ornament, and his prayer
A link is dropped from life's immortal chain.
A lamp is quenched, no more to shine upon;
A solemn fane where Christ was shrined away.
Crumbles and falls to undistinguished clay.
And all who love their race grow sad at heart

Away our fears and pains! Thou friend still!
Thy memory is music, and thy deeds,
Are bread of life, wherein affection feeds
The lamp is fallen, but the flame it lent
Kindles the heart-fires of a continent
The mute religion of thy story pleads
For suffering man more mightily than creeds

The stalk at broken, but the seed survives
Thy life with love inspires a thousand lives.
And daily triumphs o'er aggressive will
Our MISSION in rejoicing dies
The new born ages travail with the birth
Of myriads like thine, who shall all go forth
In the dear Master's name, and on his love,'
While hate, the traitors, flies from peace, the dove
To morn, not eve, whose twilight fills the skies
Star, to thy bright perfection speeding on,
Good man, become an Angel, love us still.
Pray for us to the FATHER, that His will
May in our lives, not less than thine, be done'

New York Tribune

THE MODERN CHURCH AND CLERGY.

Extracts from a volume just published by Little, Brown & Co., Boston, entitled "Sermons of Theism, Atheism, and Popular Theology," by Theodore Parker.

Eighteen hundred years, with threescore generations of men, have passed by since Paul first went to Rome What a change since then! It is worth while to look at the ecclesiastical condition of Christendom at this day The Christian Church has very great truths, which will last forever But as a whole, it seems to me that, at this day, the Christian Church is in a state of decay I do not mean to say that religion decays—piety and morality, the sun will fade out of the heavens before they perish out of man's heart But the power of that institution which is called the Christian Church, the power of the priesthood of the Christian Church—that is assuredly in a state of decay It has separated itself from new science, the fresh thought of mankind, from new morality, the fresh practical life of mankind, from new justice from new philanthropy, from new piety. It looks back for its inspiration Its God is a dead God; its Christ is a crucified Christ; all its saints are dead men; its theology is a dead science, its ramified miracles only of old time, not new Paul asked for these three things—liberty, equality, brotherhood Does the Christian Church ask for any of the three? It does not trust human nature in its normal action; does not look to the human mind for truth, not the human conscience for justice, nor the human heart and soul for love and faith It does not trust the living God, now revealing himself in the fresh flowers of to-day, and the fresh consciousness of man It looks back to some alleged action in the history of mankind, counting the history of man better than man's nature It looks back to some alleged facts in the history of God, counting these fictitious miracles as greater than the nature of God. He has done his best, spoken for the last time'

The Protestants worship the Bible, with its Old Testament and New: that is infallible The Bible is the religion of the Protestants, as the Church is the religion of the Catholics, and the Koran of the Mohammedans This is the ultimate source of religious doctrine, the ultimate standard of religious practice Here the Protestant sects are unitary, even the Universalists and Unitarians agree in this same thing, or profess to do so.

Then the Protestants differ about the doctrines of that infallible word, and so while one band of Protestantism is clenched on the Bible, the other is divided into a great many fingers, each pointing to its own creed as the infallible interpretation of the infallible word, the one pencil of white Protestant sunshine, drawn from the Bible, is broken by the historic prism into manifold rays of aesthetic color

The Christian Churches have broken with science, and are afraid of new thought This is somewhat less true of the Protestant than of the Catholic priesthood They have broken also with fresh morality, and are afraid of that. And so the Christian Church to-day is very much in the same condition that Hemhenman and Judaism were at the time when Paul first went to Rome.

In the Christian Church there are many churches But there is not one that bears the same relation to the civilization of the world, which Paul bore eighteen hundred years ago. Its local forward, they look back He asked liberty of thought and speech; they are afraid of both There is not a Christian government which has not some statute forbidding freedom of thought and speech Even on the statute books of Massachusetts, there slumbers a law, prohibiting a man to speak lightly of any of the doctrines in this blessed Bible and is not twenty years since a magistrate of this State asked the grand jury of a county to find a true bill against a learned Doctor of Divinity, who had written an article proving there was no prophecy in the Old Testament which pointed a plain finger to the person of Jesus of Nazareth

All over Europe, religion is supported by the state, by the arm of the law The clergy wish it to be so, and they say Christianity would fall if it were not. Hence come the costly national churches of Europe, wherein the priest sits on the cartridge-box, supported by bayonets, a drum for his sounding-board, and preaches in the name of the Prince of Peace, having cannon balls to enforce his argument What a contrast between the national churches of Russia, Austria, Prussia, England and the first church which Paul gathered in his prison-house, where he preached with his left hand chained to a soldier's right hand, "his bodily presence weak, and his speech contemptible"

Once the Christian Church fostered the actual humanities of the time. There was not a temperance society in the world; the Church was the temperance society. There was not a peace society, the Church was the peace society, not an education society; the Church opened her motherly arms to many a poor man's son who had talent, and gave him education, and he walked through the cathedral door into the college, thence to the great mountain of the world, and climbed as high as he could get Now a the Church is in the process of decay, we need special missionary societies—societies for preventing drunkenness and every vice The functions of the ancient Church has passed to other hands The teachers only from necessity of times long past The national churches apologize for the national vice and defend them In Europe, the established clergy are seldom heartily to any movement for the benefit of mankind In America, it is they who are eminent supporters of every public enormity which the nation loves willing to send their mother into slavery, pressing the Bible into the service of American sin

It is for earnest men of this age to protest against the evils of the time as Luther against the Catholic Church as Paul against the Heathen, as Christ against the Hebrew Church This can be done only by a stony decree, a philanthropy wider, and a theology profounder than the Church has ever known, by a life which, like Luther's, Paul's, Christ's, feels the unjust life of the churches all to shame The new Church must profess in its bosom all the truth, the righteousness, and beauty of the old Church, and add other excellence now got from God Piety must be applied to all daily life, to politics, to literature, to all business; it must be the sweet smell of a man reverent to his heaven given love, his conscience inspired with his hands, which he works into every thing that he manufactures This is a piety already in us not to continue, and more is enough

There are evils which demand a righteous hand to redress them The slave is to be freed, the state and nation to be purified The drunkard is to be elevated to his natural place, political corruption to be buried in its grave Pauperism is to cut not its cause, and the unjust law of accumulation of $1 almost in the morning a man at work in the gathering of the second finds which monopolizes wealth, gives a miserable time, and is cured only by a deep religious life in the heart of the people All great evils must begin with God —*Interior*

SHAVING.

Mr. John S. Williams of Boston, who styles himself a "Medium" wishes to set forth through our columns his reasons for not shaving, and as they seem to be pretty well considered, we give him a hearing We are not afraid of any excessive hearkening to his counsels—which run thus

1 In the first place, it seems to us that an all wise Creator could not have placed the beard of the male man on his face, without some wise end to be obtained by its growing there

2 "The hairs of our head are numbered," and therefore each and every one is designed for some good use

3 It is as much a subversion of the designs of God to shave off the beard as it would be to cut down a forest of trees, and afterward, by continued exertions, to prevent another growth of trees or vegetables on the soil.

4 To practice shaving is a continual exertion on the part of man to destroy the works of God, and unnatural, because the Creator is to the continual endeavor to reproduce and establish a beard Such has been the sense between the medium during more than forty years, that he shaved off what the Creator reproduced, until he cut off about thirty feet in length of beard from his face' What a monstrous destruction of the vitality of the system, as well as of refined nutriment'

5 It has been told to this medium, from the Spiritual world, that the beard has especial reference to a guard kept by Spirits over the speech of man, as the power to do which they are in a great measure deprived the moment the beard is removed from man's head

6 They say, also, that a man, by removing the beard from his face, destroys the distinction that God has wisely placed there to show that he is a man, and not a boy

7 That the destruction of this distinction causes men, women, and children to forget that he is a man, and that thus impertinence and frivolity of speech are engendered in all the race, as the constant effect of removing a distinction so salutary.

8 That the deference that is observed in speaking to females arises from the fact that they can not remove from the view of the race the pectoral development of females, and thus men, women, and children are reminded constantly that females are, or may be, the mothers of angels, and the continued effect of this is to check impertinence in sensible men and women, as well as children

9 The speech, as well as the proper position of males and females, can never be restored to the race, until the patriarchal-looking beard is suffered to take its proper position on the face of men, who might be the fathers of angels, and even angels themselves

10 It is a duty we owe to God to submit to all the disadvantages of wearing it, if any there be, and to influence our fellow-men to omit shaving and employ the necessary time and expenses more usefully.

11. The disadvantages of wearing it are not worth mentioning, as a little skill in training it will keep it well out of the way, without trouble, as I know from near a year of experience.

12. It protects the throat and chin from the effects of damp and cold atmospheres, and thus the bronchial tubes from inflammation, both in winter and summer, thus rendering the voice more clear, distinct and forcible

14 The grown beard supplies necessary fluids to the head, and thus keeps it, as well as the throat, cool in summer, as by covering the face it prevents cold in winter All who wear their beards the year round can testify to this; it is also a great comfort to have a well-grown and full beard in bed, whether one is sick or well, as this medium knows by experience.

15. In olden time, all who were dedicated to the service of the Lord, as were Samson, Samuel, Jesus Christ, etc., were forbidden to shave or to "mar the corners of their beards," and there is such a conscious connection between exalted virtue and a beard on the face of men, that were a picture of any good patriarch, apostle, or holy martyr presented without a beard, people would call it a humbug and a cheat.

16. I feel now like a whole man before God and men, not now to be subjected to cowardly distrust or fear, as if I had violently removed a necessary part of my being, formed by wisdom divine, for which I am guilty I can now stand forth in my entire identity, not being maimed by the destructive works of my own hands, and pass the world's mistaken sneers and smiles without annoyance —*Exchange*

THE HUNGARIAN REGALIA

The official *Temesvar Zeitung* gives a particular account of the recent discovery of the royal insignia of Hungary, from which we draw the following sketch:

It was fully shown at the outset, by Auditor T. von Karger, that Kossuth first took the insignia to Alt-Orsova, but being unable, with any due degree of security, to conceal them there, he took them to the Hercules Baths at Mehadia Finding, however, still less opportunity to hide them there, he returned forthwith to Alt-Orsova, placed them in the house of a certain George Theodor, and finally, by the assistance of trustworthy persons, forwarded them at night across the Czerna toward the Wallachian frontier on horse bought for the purpose It was also rendered certain that companions of Kossuth had purchased on the same day, at Alt-Orsova, tools for digging, and had at night left for the Czerna The winter on the lower Danube having come on very early, and covered the earth with snow a foot in depth, no search could be made for some months in the ground about Alt-Orsova, and when, in April, 1850, the snow and ice caused all traces of any excavation had disappeared, and further research in the matter was prevented, and the attention of those engaged in it turned to another part of the kingdom, by the shrewdness of the Kossuth party who secretly removed the private marks and signals to a different place

"Early last spring Karger was ordered to devise himself to the task of seeking the chest in which the insignia was deposited. He started on the principle that the secret could have been imparted to but few persons in order to attain to any degree of security, and that they must have chosen some point, which could be easily found again by them or by their messengers, even upon the lapse of years; and further, that they could have crossed the Czerna by only one way, and that the place of concealment must be beyond that river—a region affording but few places suited to their object Although a pretty thorough knowledge of the surface of this territory had been gained previously, a most thorough and careful examination was once more begun This lasted several months in all weathers, and even throughout the clear moonlight nights of July and August Every uprooted clod, every bush, tree, broken branch, stone, rut, or scratch in the earth was noted, the same spots were passed over and over again by those engaged in the search, sometimes in one direction, sometimes in another, now leaving the spot in despair of finding the clue, and yet, as if called back by some higher power—says the Austrian report—again to the search. The result of all this research was the conviction that the tokens of the place of concealment must be found in some peculiar line of direction of the earth or hills, or in some peculiar tree or trees

Karger concluded finally that the desired sign must be sought among the trees Now began anew a careful examination of the entire wooded district and at last in a solitary spot almost hidden from the eye, and not far from an old road, untraveled for the last fifteen years, which once led to Mehadia, was noticed a cluster of trees in which many branches had been lopped off or partially cut, and which on the whole presented some what the appearance of having been trimmed with some special object in view Next it was noticed that branches found entangled in the thorns, bushes and in the branches of other trees, belonged to the trees in the cluster, which showed that these could not have been removed by the passing to and fro of wild beasts Close examinations an elegant watch key easily to find In process of these examinations an elegant watch key was found, and an ax handle, which underneath that a spot of the former classes had assisted in the work This, taken in connection with the light and friable soil, the peculiar position of the trees completely covered with creeping plants, the solitary position of the place and yet its proximity to the Danube on the one hand and the Turkish horizon boundary on the other, awakened in Karger a sound feeling of the highest confidence that the place was found His had been instructed not to begin the work of removing the earth until he had ascertained the signs of having found the right place, but he was now accurate that on the 6th of September last a space of twenty square [illegible] was marked out, and turn set to work at a depth of [illegible] feet, when at a depth of a foot and a half, which were [illegible] the [illegible] of the [illegible] the [illegible] the [illegible] Philosophy of Health, the Interesting Visions of the Rev. J. W. Edmonds, [illegible] and many other valuable works. Persons in the country can have [illegible] by sending a remittance, through the P. Office, to Partridge & Brittan. Broadway, [illegible] price $2 50; also, a good assortment of [illegible] and [illegible] a style more to [illegible] taste, and a [illegible]

Publishers, take Notice!—Metropolitan Hall does not [illegible] (though well filled) to be respected to use it last evening This was [illegible] among the numerous couples of a class who imagine that nothing [illegible] pleasure but to [illegible] the Sabbath outside of a "meeting house" If all the gratuitously of our city churchdom last evening, compressed into a two hours' performance, could have equaled, in refinement and exalting influence, the grand sacred concert given by M Jullien's band, it must have been better than usual

While the birds, and brooks, and leaves, and all the voices of nature continue their week-day carols through the Sabbath, we can not feel to have greatly sinned in preferring the glorious music of Handel, Haydn, Rossini, etc., to a nasal twang'd choir and an indifferent sermon Nay, we felt last night inspired and exalted under the sublime strains, "Then shall the righteous shine," "Hear ye, Israel, etc.," from the "Elijah," the *over ture* of the "Messiah," and the prayer from "Moise in Egypt," and genius from Rossini's "Stabat Mater" The soul that could fail to grow religious under such music, so interpreted, could never be made religious by "state-preaching" The concert was a grand one, and was so relished that a repetition, we are certain, would crowd the Hall to its utmost capacity —*Evening Mirror*

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Oh, we are happy now, dear Mother,
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[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
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